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 HELIODORI ἀκυρολογία.

Quum nuper Heliodori Aethiopica relegerem plurima ab eo animadverti tam negligenter et vitiose contra Graecitatis usum usurpari ut longe longeque etiam hoc nomine caeteris scriptoribus Eroticis sit postponendus. Praeterea eius inflata et tumida oratio poëticis quibusdam vocabulis ineptum in modum distincta est, in quibus et ipsis eum subinde ioculariter admodum labi et ridicule se dare video. De genere hoc unum exemplum delibare iuvat, insignius caeteris ad demonstrandum quam imperiti isti sint Graecitatis antiquioris, quam se scribendo optime referre opinantur. Heliodorus ubi *parentes* aut *genitores* vult dicere usurpare solet participium οἱ φύντες. Legebat apud Veteres poëtas ὁ Φιτύσας, ὁ Φυτεύσας, ὁ Φύσας, οἱ Φύσαντες: legerat ὁ Φύς et οἱ Φύντες: illi *genitores*, hi *nati* sunt, ut ipsa ratio demonstrat et omnium poëtarum confirmat usus. Nihilominus iste ubi *parentes* vult dicere *natos* appellat, absurde *genitos* substituens iis qui *genuerunt*. Subiiciam exempla quaedam ex Hirschigii nova editione Eroticorum: p. 255, 29: τοῦ προελθεῖν εἰς τὸν τῆδε βίον — τοὺς Φύντας ἴσμεν αἰτίους. p. 291, 14: γένος μὲν καὶ πατρίδα καὶ τοὺς Φύντας κομίζεσθαι. p. 315, 14: διὰ τοῦ Φύντος προμαθοῦσαν τὸν γάμον. p. 326, 49: ὅμματα τοῦ Φύντος μὴ καταιδέσαι τὸν παῖδα. p. 330, 53: σώζεται γὰρ ἡ περὶ τοὺς Φύντας αἰδώς. p. 345, 49: ὁ τῶν Φύντων ἀναγνωρισμός. p. 378, 52: τὰ βρέφη — τοὺς μὲν Φύντας καὶ τρέφοντας ὑπέφευγεν. p. 387, 51: ἐμέ τε καὶ τοὺς ἐμὲ Φύντας γνώσεσθε. p. 388, 3: τοὺς Φύντας ἀναπεμφθήσεσθαι φανταζομένη. p. 411, 6: ὦ πάτερ, ἔλεγεν, ὦ τῶν Φύντων οὐκ ἔλαττον ἐμοὶ σεβάσμιε.

Idem semel participio φύντες usus est eodem modo, quo ratio et usus veterum Graecorum iubent pag. 260, 55: ἀλλὰ πᾶν ἔχειν ἡγήσομαι εἰ τούτους ὁπότεν εἰσὶ καὶ ἐκ τίνων φύντες καὶ πῶς δεῦρο ἀφιγμένοι — βουλευθείης ἐξαγορεῦσαι. Potuitne igitur turpius errari quam sic, ut οἱ ἐμὲ φύντες diceretur?

C. G. C.
